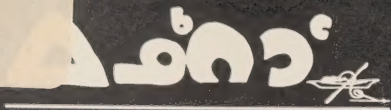


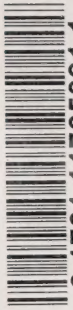
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Inuktitut

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INUIT IN THE SOUTH



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# INUIT IN THE SOUTH

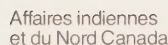
by Marsha Kaplansky  
Inuit Tapirisat of Canada

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[illegible]

A great number of people in the North and in the South helped with this project. Without their interest and co-operation, such a project could never have been undertaken. The author and the production staff extend their thanks to these people.

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Publication No. QS 8252-040-KE-A1

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"Inuit in the South" is the first stage of this project; it is a summary of the completed research. The second stage, a handbook for living in the South is to be published separately.

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Δεσφάρις

## Background

$${}^{\circ}b \quad b \quad \Delta < c \quad \triangleright {}^{\circ} \quad \sigma^{\circ} \quad \rho^{\circ}$$

After World War II the federal government, disturbed by the poor health, declining economy and lack of formal education among Inuit, increased its involvement in practically all aspects of their lives. The Northern Program of what is now DIAND then became totally responsible for Inuit education. Before that, elementary schools had been run in the North by various agencies including churches.

By 1960, only half of the Inuit school-age children in the Canadian North were going to school. Only one quarter of these children went regularly. By 1965, Grade 6 was the average formal education level among Inuit. Because they had to learn in English and had to follow a routine in the classrooms which was very different than the traditional routine of living off the land, these first students and their parents found school very difficult to adjust to.

More educational programs for Inuit gradually developed: teachers in some settlements started adult education classes; DIAND started programs in larger Northern centres such as Aklavik, Yellowknife and Churchill. These programs taught trades such as carpentry, plumbing and mechanics. DIAND thought these skills would be useful for Inuit to have in the new settlements into which they were gradually moving from traditional camps.

The Churchill Vocational Centre (CVC), a boarding school in northern Manitoba, was opened by DIAND in 1964 to teach Inuit (from 15 to 20 years of age) the basics of

[illegible][illegible][illegible][illegible]



some these trades. Several young Inuit from the Keewatin, Baffin and northern Quebec met for the first time at CVC and got to know each other. Many of today's Inuit leaders won their first elections at the Churchill Vocational Centre; for positions on the CVC Student Council. Most CVC students attended vocational programs for three years, graduated and wanted to learn more.

DIAND helped Churchill graduates to come to Ottawa for high school, academic upgrading or further trade school training. In the late 1960's, as more and more Inuit students came South, the Vocational Training Section opened a second (counselling) office in Winnipeg to place Keewatin students into schools and boarding homes. Ten years ago, around 120 Inuit students came South each year for high school or vocational training.

The Churchill Vocational Centre was closed when the Federal Government transferred control of education in the NWT to the new Territorial Government in 1970. The Territorial Government then built high schools in Frobisher Bay, Inuvik and Yellowknife, as well as the Adult Vocational Training Centre (AVTC) in Fort Smith.

They opened a counselling unit in Edmonton to provide information about colleges, universities, grants and bursaries for high school graduates from the NWT (whose only option is to continue their education in the South).

Still only a very few Inuit students graduate from high school and continue on to university. Some attend classes at the Northern Alberta Institute of Technology (NAIT) or the Southern Alberta Institute of Technology (SAIT) as part of an apprenticeship program.

Northern Quebec students either went south after elementary school, or didn't continue their education at all, until the Kativik School Board was created out of the James Bay Agreement a few years ago. This Inuit controlled board very recently began to offer grades nine and ten in some northern Quebec communities.







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2. Apprenticeship Training Program in Construction. At most, five Inuit are involved each year. Generally they spend 2-3 months of their training period in the South for tutoring or classroom study and examinations. Most of their time is spent in the North where they work on construction and repair of federal and other buildings, under the direction and supervision of a certified VTS journeyman instructor.

3. Special Courses. DIAND will develop, fund and administer special courses which northern governments or organizations request in order to meet certain needs. (The Inuktitut syllabics touch typing course which took place in Ottawa and a heavy equipment operators course in Oakville, Ontario were examples). These courses are open to anyone in the North who wish to participate.

4. Services for Inuit Students in the South. DIAND has a counselling office in Ottawa, where about six people work under Ralph Ritcey, Superintendent of Vocational Education; there has been a smaller office of two people in Winnipeg. VTS Counsellors place students in school, find them accommodation, provide educational and social counselling. In addition, they give students their allowance cheques, arrange medical appointments and provide bus passes. Students in Ottawa elect their own student council each year, mainly to organize recreational activities.

DIAND has tried to hold orientation programs for new students and those who require further orientation to city life, usually in August. The orientation program changes every year. Police come to talk about traffic and traffic lights, etc.; others come to talk about community services in the city; the Ottawa Transportation Commission (OTC) comes to talk about bus routes. Advice is given on what to do if you have toothache, what to do if you get lost, or have school problems.



During the first few days of classes, DIAND counsellors stay in the school should they be needed. For the next two weeks or so, after the students arrive, further orientation takes place, i.e. students are shown the bus routes if necessary and obtain bus passes through DIAND. Then, there are shopping trips. Counsellors will give a student money to do their own shopping if they think he or she is mature and "knows the ropes". If not, they will help the students to shop. There are also medical, dental and eye examinations for students upon arrival in the South.

The Vocational Training Section of DIAND finds "boarding homes" for Inuit students each Fall. They look for Ottawa families who would like to have Inuit students living in their homes, select the families they think will be the most suitable, and pay them for the students' room and meals. Usually two students will be placed in each boarding home; an older returning student is usually placed with a new student to show him or her "the ropes".

Counsellors make regular telephone calls to the parents of Inuit students in the South. The students in Ottawa are welcome to come to the Vocational Training Section office (downtown near the ITC office) after school to phone home. Some students will often drop in just to visit their counsellors. Some also come for tutoring if they are having difficulty with schoolwork.

Twenty-nine people were interviewed about Inuit students in the South. Nineteen of them were students or former students. The others were counsellors, teachers or other educational authorities. The tables below show what they considered to be the main problems and what was most helpful.

[illegible][illegible][illegible][illegible][illegible]



Students' Problems	Inuit	Non-Inuit	Total
$\Delta \leq \sigma \leq \eta \leq \rho$	$\Delta \leq \Delta^c$	$\Delta \leq \eta^c \leq \rho^c$	$\eta \leq \rho \leq \sigma$

(19)            (10)            (29)

Note: The numbers listed refer to the number of times these points were mentioned.

[illegible][illegible]



What Helps the Most ᑦᓕᓂᓄᑦ ᐱᑦ ᐃᑲᔪᑭᑦᐅᑦ	Inuit ᐃᓄᐃᑦ	Non-Inuit ᐃᓄᙳᑦᐅᑦ	Total ᑲᓂᐅᑦ
Inuit House ᐃᓄᓄᑦ ᐸᑕᓂᐱᐱᐅᑦᑲᑦ (ᐃᓄᐃᑦ ᐃᑲᐅᙳᑦ)	11	3	14
Professional resource people (counsellors, chaplain) ᐃᑕᓂᑦᑲᑦ ᐃᑲᔪᐅᓇᑭᐅᑦ, ᐱᑕᓂᑦᐃᑦ	9	5	14
Applying yourself to school and having a sense of purpose or goal ᓇᒥᓄᑭᑦ ᐃᑕᓇᓄᐱᒻᒪᓄᑭᑦ ᐱᓇᑦᐱᐱᐱᓂᐅᐅᓄᑦ ᐱᑕᑲᓂᓂᑦᐅᑦ	4	5	9
Orientation counselling ᑲᐅᐅᑦᓂᑦᐅᑦᐱᐱᑕᑦ ᑲᐅᓇᓄᑦ ᓄᓇᑭᓄᑦᒥᑦ	2	4	6
Good boarding homes ᓇᒻᒻᓂᑦᐅᑦ ᐅᑲᒥᐱᓄᑦ	3	3	6



## Discussion

▷<sup>9</sup>▷▷▷▷▷▷▷

[illegible][illegible][illegible][illegible][illegible][illegible][illegible]

The students who were interviewed (by another student) didn't seem to be aware of their overall situation - e.g they didn't know exactly how many others were in Ottawa or what the others were here for. Yet they all had a general impression that other students were often coming and going and that quite a few didn't finish their program of study.

Not having enough money to do all the things they'd like to in the city was a common complaint among students. Some weren't too happy with the new rules and regulations in their boarding homes or at school. A few commented that others didn't like their boarding homes sometimes (good boarding homes which offer a family atmosphere - a "home away from home" really helps). Quite a few didn't like taking buses.

In Ottawa, most wanted a higher allowance and wished they could call their parents more often - i.e. on a toll-free telephone (which they wouldn't have to pay for). On the whole, the students seemed pretty happy here. They think that Inuit House and their counsellors are pretty helpful. One constructive suggestion was that opportunities to do odd jobs be posted at Inuit House.

Older Inuit who had studied in the South had a much clearer idea of the main difficulties of students and what can help. Some people said that students, more than any other northerners in the South, are reluctant to mix with non-Inuit. They are shy of cultural differences which they encounter at school or on the city streets. Often they aren't clear about the exact nature of these differences; except that many southerners seem to be a little strange because they rush around without smiles on their faces and have a lot more rules and regulations about where and when to eat and sleep, for example, than Inuit. Students find that they aren't as free to do as they please in the South. They also have to decide more things for themselves.

Loneliness and isolation can result from feeling uncomfortable about cultural differences. These feelings often lead to homesickness. Homesickness also comes from





Counsellors, former students and other resource people all agree that Inuit students coming South in recent years have much less difficulty getting used to city life for a few years than they did 15 years ago. Some of the reasons

[illegible]















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About 20 Inuit from northern Quebec work in Montreal, Makivik Corporation employs six on-the-job trainees. Their executive spends about half of each year based in the South, the other half of each year based in Kujjuak (Fort Chimo). The Kativik School Board has about 6 Inuit employees, mostly former students. The Fédération des Co-opératives du Nouveau Québec and the CBC Northern Service also employ a few Inuit in Montreal. A few Inuit work in other







	Inuit ΔΔΔ	Non-Inuit בבא <sup>c</sup>	Total בבב <sup>c</sup>
General Problems Δבב <sup>c</sup> בב <sup>c</sup> בב <sup>c</sup>	(31)	(19)	(50)
Average 9 Yrs. In South CLσ 9σ Δבב <sup>c</sup> σ בבא בב <sup>c</sup> בב <sup>c</sup>		Average 11 Yrs in North or Working with Inuit in South CLσ 11 Δבב <sup>c</sup> Δבב <sup>c</sup> בב <sup>c</sup> בב <sup>c</sup> בבא בב <sup>c</sup> בב <sup>c</sup> בבא <sup>c</sup> בב <sup>c</sup> בב <sup>c</sup>	

Individual ᐃᓄᐅᑦᐱᓂᐅᑦ	6	8	14
Homesickness (for relatives, the open land, hunting) ᐸᕿᕋᓯᓂᐅᑦ ᑭᐅᖃᓚᐅᓯ ᐃᓚᓂ, ᐸᕿᓇᓯᒍᒪᓚ- ᓂᑦ ᐅᐅ	9	2	11
Wives, boredom ᓄᓚᐸᓴᓄᑦ, ᐱᑦᑭᐸᓂᐅᑦ	5	4	9
Social ᐃᓄᓯᖃᓄᖃᓚᑦ			
No sense of community You're on your own ᓄᓇᑲᑎᓯᔭᐅᕿᓂᐅᑦ, ᐃᓄᐅᑦᐱᓂᐅᑦ	12	4	16
Impersonality, formality ᐃᓄᑲᑎᑲᐅᔭᕿᓂᐅᑦ, ᑲᐅᔨᒪᑲᑎᑲᕿᐅᑦ	12	3	15
Discomfort with cultural differences - knowing they exist or not knowing what the rules are ᑭᑲᐅᓯᕿᓚᑎᑲᓂ ᐃᓚᓯᐅ ᐸᐅᓯᕿᓂᖃᓄ ᑲᐅᔨᒪ- ᕿᓂᓴᓄᐅ ᑲᓄᐱ.)ᓂ ᒪᓚᓯᐸᑲᒪᖃᓴᓴᓴ	5	4	9
Time - schedules, routine punctuality, etc. ᒪᓚᓯᐸᑲᓂᖃᓂ ᓯᑭᕿᔭᓴᓴ, ᑕᐃᒪᕐᐃᓄ ᐱᔭᑎᐸ- ᑲᓚᓂᖃᓄ	6	3	9
English comprehension, ease of communication ᑲᐅᓇᑎᐅᑎᐸᑲᓂᖃᓄ ᐃᓚᓂᐸᑭᓂ	5	3	8
More access to alcohol and drugs ᐸᐅᓇᓄᐅᓂᕿᓄ ᐃᓴᐸᐅᑦ ᐸᖃᓚᑦᓄᐅᑦ	6	2	8





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 $\mathcal{M}^b \cap \mathcal{M}^b \sigma^b$

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For Inuit coming from small communities, these feelings can easily run deeper than for others. As many people pointed out, back home, families are generally larger and closer than they are in the South. Also, just about everyone in each northern community knows







[illegible][illegible][illegible][illegible][illegible]

problems are faced by wives of government people who live in another country. Wives are on their own much more than anyone else; to find a hobby such as craft work; to find a job if they have enough skills; find a course they would like if they have no children to take care of; or to seek out other wives in the same situation.

In the cities, most people are not just strangers to Inuit; they are strangers to each other. Cities are far too big to know everyone in them. In fact, most city people don't know their neighbours and can't just go next door if they need something.

Friends and relatives can live far across the city from each other, behind locked doors which protect their homes from the high risk of robbery. They must telephone each other before going to visit. It's a good idea to find out if someone will be home first rather than go a long distance to visit an empty house.

Inuit often find city life to be ordered and subdued; on the streets, people walk quickly and don't often smile at each other. As they have been brought up not to talk to strangers, there's a impersonality and a formality about most city people. City people who are not personally acquainted usually relate to each other strictly for business; to get or give information, to get or give a service, to sell something, or buy something, find something or fix something. They don't just go up to anyone on the street and strike up a conversation. There is no general feeling of friendliness or togetherness. In the city you read the birth and death column in the newspaper; people are being born or dying every day who you don't know. There's no feeling for what's going on with everyone. In a small place, each birth, death or accident affects everyone. Not so in a city - a large place full of strangers. Inuit find no sense of community among city people as a whole; this can be found only inside the smaller political, religious, social, interested,



Each person is much more on his own in a city than he is in a small community, particularly in a large city like Montreal. If you're driving along the street in a car and get a flat tire, people may not help automatically. If you have a personal problem, support or assistance is harder to find unless you have close friends or relatives in town or know how to reach a recommended professional. You always have to ask in a city; for directions, for services, for any sort of assistance. You have to ask politely and cheerfully - in a way which won't impose on anyone. Some Inuit like the freedom of being able to do what they want in a city without everyone knowing about it, and not having to be polite or pay attention to every person they see; they like the privacy of city life.

[illegible]

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μαβΠΓ<sup>Ε</sup>

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## Times, Schedules, Routine

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 $\text{C} \Delta \text{L} \leq \Delta \text{q} \leq \text{P}$

## Alcohol, Drugs

$$\Delta \Gamma \triangleleft \triangleleft^b \quad \triangleleft^s \triangleleft \triangleleft^c \triangleleft$$
[illegible]

In a city, even at offices of Inuit organizations, from Monday to Friday work starts around nine in the morning, breaks for about an hour and a half at lunch and ends at around five in the evening. When people are late or absent too often, they are warned. If they don't change this habit, eventually they will be fired. If they miss too many classes, they will either fail, be punished or be sent home. Buses run only at certain times, movies and concerts start at certain times. Some restaurants serve meals only at certain times. As there would be too many people in a city to wait for, exceptions are hardly ever made to time schedules. Either you arrive on time or you miss the bus, you miss the chance to have lunch or you miss part of a movie or concert. This bothers some Inuit who aren't used to it. It also bothers some city people who should be used to it.

[illegible]

A few people mentioned that the fact that it is much easier to buy alcoholic drinks or drugs in the South can make other problems worse. I don't think anyone spoke of alcohol or drug abuse as a problem only in cities or as a problem by itself.

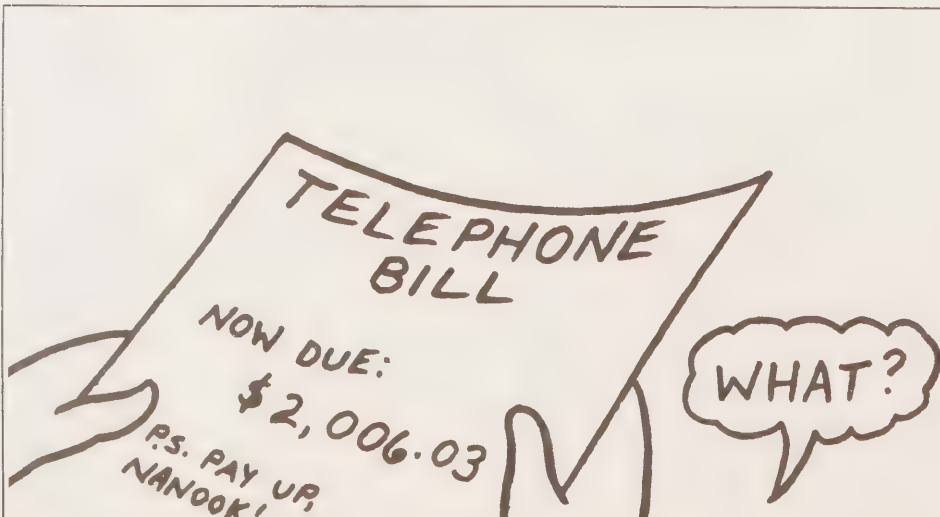


$\triangle P \supset \sigma^{\circ} \Gamma^{\circ} \quad \sigma \triangleright \Delta L \neg \Delta^{\circ}$

Then there are a lot of extra little things to spend money on in the cities; eg. eating out at restaurants and doing other things outside of your home like seeing movies or going to concerts. There are more interesting clothes, household furnishings, and records to buy and more interesting things to do which cost money than there is in the North. There are also a number of things that you need in the city that you didn't need before - like a car, cool summer clothing or equipment for new

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 ጋሙ ዋይህኃልዲ ልዮራል ሙልእ-  
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 ሰፍ ልጋራ ልዮሙልኃ ርዖሪ፣ ሙልእፍ-  
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[illegible][illegible]

About 400 Inuit come to hospital in southern Canada each year, staying for a week to three weeks at a time on the average. Patients from the western and central Arctic go to hospitals in Edmonton; usually to the university of Alberta Hospital, the Charles Camshell Hospital or the Royal Alexander Hospital. Patients from the Keewatin go to the Churchill Health Centre in Churchill, Manitoba or to the Health Sciences Centre in Winnipeg. Patients from northern Quebec, and some from Baffin go to Moose Factory, Ontario. Some are sent further south in Ontario - mostly to the Kingston General Hospital in Kingston for specialized care. Most patients from Baffin go to hospitals in Montreal, mostly to the Montreal General Hospital, Royal Victoria Hospital and the Montreal Children's Hospital.

Patients referred from NWT settlements for medical care in the South always receive some care in the hospital or clinic in Yellowknife, Inuvik, Churchill (Manitoba) or Frobisher Bay, where Medical Services has zone offices, before they are taken to a southern Canadian city for specialized treatment.

Medivac transportation and accommodation (be it in a hospital, motel or boarding home both in the Zone Office, community or the southern Canadian city) is arranged for each patient.

So, when an Inuk leaves home, feeling sick and miserable, all the complicated arrangements about where he will stay and how he will get there have already been made.



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Patients who are too sick to travel by themselves are escorted to all stops along the way to the hospital by nurses or doctors. Other escorts can be provided to accompany patients who aren't that sick.

Inuit patients who travel from Frobisher Bay to Montreal are given a written explanation about their trip in Inuktitut and English before they get on the plane. Patients travelling from other places in the North do not get anything in writing. They are told where they are going, how they will get there, and what to do by the Medical Services driver who takes them to the airport, by the northern government transportation coordinator, or by the doctor, nurse or other escort who travels with them.

When they arrive in the South, patients are met by an ambulance or another Medical Services driver. Escorts and/or interpreters accompany them to the hospital or clinic. Patients who have to wait to get into the hospital are provided with boarding homes. Special foster homes are made available for children. Whenever an Inuk patient in the South has to travel to and from boarding homes and hospital or clinics, an escort or interpreter can take him.

Reading material in Inuktitut is available in some hospitals. In Montreal, Inuit patients are given an eight page booklet - "Phrases in English and Inuktitut" - to help them communicate in the hospital. Both the Northwest Territories Department of Health and the Medical Services Branch or the federal Department of Health and Welfare try to provide interpreter/translators for Inuit in the hospitals.

In Montreal, the Montreal Native Friendship Centre tries to get in touch with Inuit patients and to help them out when required. Social workers are also available to help in both the Montreal General and the Montreal Children's Hospital. There is a patient referral unit in the Quebec region for Inuit patients and their relatives in the North. This twenty-four hour service ensures that the hospital regularly passes on news of the patient's condition to his

torial Hospital and Montreal Children's Hospital (369 Quebec Avenue).

Some of the medical services provided by the hospital are: X-ray, laboratory, surgery, and other services. The hospital also has a special unit for Inuit patients.

The hospital also has a special unit for Inuit patients.

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The hospital also has a special unit for Inuit patients.

The hospital also has a special unit for Inuit patients.



[illegible]

relatives through the nurse in the patient's home community.

Hospital bills are covered by provincial or territorial health insurance, depending on where the patient comes from. Medical bills - that is bills for medicine and other health care aids are taken care of in the same way.

The Moose Factory Hospital, in Northern Ontario, held a meeting



- According to the five government health authorities and the ten or so other people who wrote or spoke

[illegible][illegible]

$CL\Gamma^b \quad \triangleleft \sigma \triangleleft \Delta\Gamma \supset^c \quad \triangleright C P \supset \Delta a \supset \Delta a \triangleright^c .$   
 $\Delta c \sigma d \supset \quad \Delta c \text{ ' } a \Gamma \sigma \quad \sigma \Pi \triangleleft a < \text{ ' } c^c \quad \triangleright \Delta \text{ ' } \Gamma -$





A black and white photograph of a winter landscape. In the foreground, there is a snow-covered field with two large evergreen trees on the left and right, and a bare deciduous tree in the center. In the background, a small white church with a steeple is visible on a hill, surrounded by a line of trees. The sky is overcast.

A black and white photograph of a 1979 Lincoln Continental limousine parked in a lot. The car has a "LIMOUSINE" sign on its roof and a license plate that reads "000-898". In the background, there is a fence and a sign that says "USE EASTERN ENTRANCE" and "PARKER PAL".

It is essential to remember that Inuit are sent to southern hospitals because, despite all the discomforts, the actual medical care is far better in the South. City hospitals have far more doctors, nurses, equipment, hospital beds, and medicine than northern nursing stations or hospitals.



